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YOUNG, BRIGHAM

[This entry consists of two articles:

Brigham Young

Teachings of Brigham Young

Brigham Young is a biography of the famed pioneer leader and second President of the Church; Teachings of Brigham Young provides a glimpse of the variety and significance of his teachings as preserved in his discourses. The overviews History of the Church: c. 1831–1844 and c. 1844–1877 review LDS history during Brigham Young's lifetime and the period of his presidency. He was a central figure in the subjects dealt with in Westward Migration; Pioneers; Immigration and Emigration; and Colonization.]

BRIGHAM YOUNG

Colonizer, territorial governor, and President of The Church of Jesus Christ of Latter-day Saints, Brigham Young (1801–1877) was born in Whitingham, Vermont, on June 1, 1801, the ninth of eleven children born to John Young and Abigail (Nabby) Howe. Following service in the Revolutionary Army of George Washington, John Young settled on a farm in Hopkinton, Massachusetts. After sixteen years in Hopkinton, John and Nabby moved to southern Vermont, where Brigham was born. When Brigham was three the family moved to central New York state, and when he was ten, to Sherburne, in south-central New York. Brigham

helped clear land for farming, trapped for fur animals, fished, built sheds and dug cellars, and helped with planting, cultivating, and harvesting crops. He also cared for his mother, who was seriously ill with tuberculosis.

Brigham's mother died in 1815, when he was fourteen. Not long after, in search for someone to look after his younger children, John Young married a widow, Hannah Brown, who brought her own children into the family. Brigham decided to leave home. Living for a period with a sister, he became an apprentice carpenter, painter, and glazier in nearby Auburn. Over the next five years he assisted in building in Auburn the first marketplace, the prison, the theological seminary, and the home of "Squire" William Brown (later occupied by William H. Seward, who served as governor of New York and Lincoln's secretary of state). As a master carpenter, Brigham built door fittings and louvered attic windows, and carved ornate mantelpieces for many homes. Many old homes in the region to this day have chairs, desks, staircases, doorways, and mantelpieces made by Brigham Young.

Brigham left Auburn in the spring of 1823 to work in Port Byron, New York, where he repaired furniture and painted canal boats. He developed a device for mixing paints, and turned out many chairs, tables, settees, cupboards, and doors. He also helped organize the local forensic and oratori-



Brigham Young (1801–1877), leader, builder, father, governor, preacher, and colonizer, was the President of the Church for 29 years, longer than any other man. His wisdom was expansive and practical, with a spontaneous power and compelling charisma. Courtesy Utah State Historical Society.

cal society. On October 5, 1824, at the age of twenty-three, Brigham married Miriam Works. They established a home in Aurelius township, where they joined the Methodist Church. Within a year their first child, Elizabeth, was born.

After four years in Port Byron, Brigham and Miriam moved to Oswego, a port on Lake Ontario, where he added to his reputation for good craftsmanship, trustworthiness, and industry. He joined a small group of religious seekers, offering fervent prayers and singing enlivening songs. An Oswego associate testified that his conduct was exemplary, humble, and contrite.

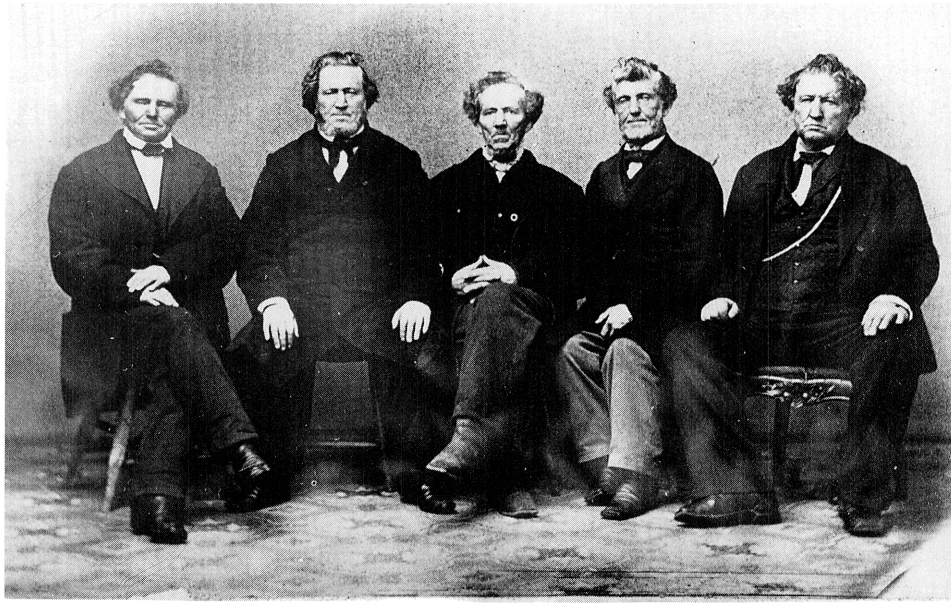
Near the end of 1828 Brigham took his family to Mendon, New York, forty miles from Port Byron, near his father and other relatives. At Mendon, Miriam gave birth to a second daughter, Vilate, but contracted chronic tuberculosis and became a semi-invalid. Brigham prepared the

meals, dressed the children, cleaned the house, and carried Miriam to a rocking chair in front of the fireplace in the morning and back to bed in the evening. In Mendon he built a shop and mill, made and repaired furniture, and put in windowpanes, doorways, staircases, and fireplace mantels.

In the spring of 1830 Samuel Smith, brother of Joseph SMITH, passed through Mendon on a trip to distribute the Book of Mormon. He left a copy with Brigham's oldest brother, Phineas, an itinerant preacher. Phineas was favorably impressed with the book and lent it to his father, then to his sister Fanny, who gave it to Brigham. Though impressed, Brigham nevertheless counseled caution: "Wait a little while . . . I [want] to see whether good common sense [is] manifest" (*JD* 3:91; cf. 8:38). After nearly two years of investigation, Brigham, moved by the testimony of a Mormon elder, was baptized in the spring of 1832. All of Brigham's immediate family were also baptized, and they all remained loyal Latter-day Saints throughout their lives. Miriam, who also joined, lived only until September 1832.

One week after his baptism, Brigham gave his first sermon. He declared "[After I was baptized] I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I [commenced] to preach. . . . Nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter days" (*JD* 1:313). Brigham felt the impulse to "cry abroad" so strongly that he enlisted the assistance of Vilate and Heber C. KIMBALL to care for his daughters and abandoned his trade to devote himself wholeheartedly to building the "kingdom of god." That fall, after Miriam's death, he, Heber Kimball, and several relatives traveled to KIRTLAND, OHIO, where he first met the twenty-six-year-old Prophet Joseph Smith. Invited to evening prayer in the Smith home, Brigham was moved by the Spirit and spoke in tongues, the first speaking in tongues witnessed by the Prophet.

Brigham's subsequent missionary tours carried him north, east, west, and south of Mendon. He and his brother Joseph Young made several preaching trips into the New York and Ontario, Canada, countryside. In the summer of 1833 he traveled to Kirtland with several of his Canadian converts, where he heard Joseph Smith teach about the GATHERING, emphasizing that building the kingdom of God required more than just preaching. Thus instructed, Brigham returned to



Brigham Young with his brothers (c. 1870). Left to right, Lorenzo, Brigham, Phineas, Joseph, and John. Photographer: C. R. Savage.

New York and, with the Kimballs, moved his household to Kirtland so he could participate in building a new society.

Among those whom Brigham met in Kirtland was Mary Ann Angell, a native of Seneca, Ontario County, New York, who had worked in a factory in Providence, Rhode Island, until her conversion to the Church and move to Kirtland. Brigham married her on February 18, 1834. She looked after Brigham's two daughters by Miriam and subsequently had six children of her own.

In 1834 Brigham and his brother Joseph served with ZION'S CAMP, a small army that walked from Ohio to Missouri in the summer of 1834 to assist those driven from their homes by hostile mobs. Brigham regarded the difficult trek, which was led by Joseph Smith, as superb education and later called it "the starting point of my knowing how to lead Israel" (Arrington, pp. 45–46).

Dedication and potential, more than accomplishments, qualified Brigham Young to be selected in February 1835 as a member of the Church's original QUORUM OF THE TWELVE APOSTLES. The Twelve were a "traveling high council" charged to take the gospel "to all the nations, kindreds, tongues, and people." They presided not "at home" but "abroad," where no local STAKES were established. This group later became

the leading quorum in the Church after the FIRST PRESIDENCY.

Each summer Brigham undertook proselytizing missions in the East; each winter he cared for his family and helped build up Kirtland. He helped construct the KIRTLAND TEMPLE, attended the SCHOOL OF THE PROPHETS, participated in the Pentecostal outpouring that accompanied the dedication of the Kirtland Temple in the spring of 1836, and engaged in Church-related business activities assigned to him by Joseph Smith. When the Kirtland community became divided over Joseph Smith's leadership, Brigham Young's strong defense of the Prophet so enraged the critics that Brigham had to flee Kirtland for his safety.

By the summer of 1838 most of the Kirtland faithful, including Brigham and his family, had moved to Caldwell County, in northern Missouri. Growing numbers of Latter-day Saint arrivals rekindled antagonisms with old settlers, and violence erupted (*see* MISSOURI CONFLICT). Disarmed, violated, and robbed of most of their holdings, the Latter-day Saints were driven from the state. With Joseph Smith, his brother Hyrum, Sidney RIGDON, and other Church leaders imprisoned, Brigham Young, senior member of the Quorum of the Twelve, directed the evacuation of the Saints to Quincy and other Illinois communities. To en-

sure that members without teams and wagons would not be left behind, he drew up the Missouri Covenant. All who signed it agreed to make their resources available to remove every person to safety.

In the spring of 1839 Joseph Smith designated Commerce (renamed NAUVOO), Illinois, the new central gathering place of the Saints. Brigham's family were hardly settled in the area when he and other members of the Twelve left to fulfill their calls to Great Britain as missionaries. Despite poverty and poor health all around, Brigham left his wife and children in September, determined to go to England or to die trying. He and his companions finally docked at Liverpool in April 1840 (*see MISSIONS OF THE TWELVE TO THE BRITISH ISLES*).

As quorum president, Brigham directed the work of his quorum in Britain during an astonishing year in which they baptized between 7,000 and 8,000 converts; printed and distributed 5,000 copies of the Book of Mormon, 3,000 hymn books, 1,500 volumes of the MILLENNIAL STAR, and 50,000 tracts; and established a shipping agency and assisted nearly 1,000 to emigrate to Nauvoo. Brigham traveled to the principal cities in England and took time to visit Buckingham Palace, St. Paul's Cathedral, Westminster Abbey, the Lake district, factory towns, the Potteries, museums, art galleries, and, of course, the homes of converts, both rich and poor. In later years he often commented on what he had seen and learned in England.

Such striking success, the first such experience of a united quorum, prepared the Twelve for additional responsibilities. Back in Nauvoo, Brigham was given the assignment of directing the Twelve in their supervision of missionary work, the purchase of lands and settling of immigrants, and various construction projects. Along with others, Brigham was also taught the principle of PLURAL MARRIAGE; he accepted it after much reluctance and considerable thought and prayer. With Mary Ann's consent, he married Lucy Ann Decker Seeley in June 1842, and later other plural wives. He was among the first to receive the full temple ENDOWMENT in 1842 and, later, with Mary Ann, participated with others who had received temple ordinances in sessions during which Joseph Smith gave additional instructions on gospel principles.

Because Brigham Young was now the president of the quorum, which came second only to the First Presidency in authority and responsibility, he

was highly prominent and influential in Nauvoo. Nonetheless, though he helped direct everything from the construction of the NAUVOO TEMPLE to missionary work abroad, he also continued the pattern established in Kirtland of personally undertaking preaching missions each summer. In February Joseph Smith further instructed Brigham Young and others of his quorum about a future move to the Rocky Mountains. In March 1844 Brigham participated in the creation of the COUNCIL OF FIFTY—an organization suggesting a pattern of government for a future theocratic society and the last such organizational pattern left by Joseph Smith. Soon after, as if in foreboding of his impending death, Joseph Smith gave Brigham and other members of the Twelve a dramatic charge to “bear off this kingdom,” telling them that they now had all the keys and instruction needed to do so successfully (*CR* [Apr. 1898]:89; *MS* 5 [Mar. 1845]:151).

In May 1844, Brigham and other apostles left on summer missions. While they were gone, events in Nauvoo deteriorated. Joseph Smith was arrested and, on June 27, was killed with his brother Hyrum when a mob stormed the jail where they were being held (*see* CARTHAGE JAIL; MARTYRDOM OF JOSEPH AND HYRUM SMITH). Brigham was in the Boston area and did not hear definite word of the assassination until July 16. He and his companions immediately rushed back to Nauvoo, arriving August 6. After a dramatic confrontation with Sidney RIGDON on August 8, Brigham and the Twelve were sustained to lead the Church (*see* SUCCESSION IN THE PRESIDENCY). Brigham remained the leader until his death in 1877.

Although privately committed to leaving Nauvoo, Brigham and his associates were determined to complete the Nauvoo Temple so that the Saints could receive their temple ordinances. Even as they labored to defend themselves and finish the temple, they held meetings to decide on when and where to move farther west. Soon after violence erupted in September 1845, they publicly announced their intention to leave by the following spring. By December the temple was ready for ordinance work, and by February nearly 6,000 members had received temple blessings therein. The Saints had also spent the fall and winter preparing for the exodus. Committees were appointed, and a Nauvoo Covenant was signed, helping to ensure that those with property would assist those without.

Partly because of concerns about governmental intervention, Brigham Young began the migration in the cold and snow of February 1846 rather than await spring. By hundreds, then by thousands, people, animals, and wagons crossed the Mississippi River and trudged across Iowa mud to a WINTER QUARTERS (now Florence, Nebraska) on the Missouri River. In late spring nearly 16,000 Saints were on the road.

Brigham personally directed this massive odyssey, which involved the allocation of foodstuffs, wagons, oxen, and Church property to organized companies setting out on the trail. The preparation and the move through Iowa took so long that none of the companies could reach the Rocky Mountains that year, as was hoped. This demanding Iowa experience taught Brigham Young valuable lessons about men and organization that he used throughout his years of leadership. He also learned anew that when human resources prove inadequate, one must turn in faith to God. That winter Brigham announced "The Word and Will of the Lord" (D&C 136) to help organize the Saints and prepare them for the westward trek.

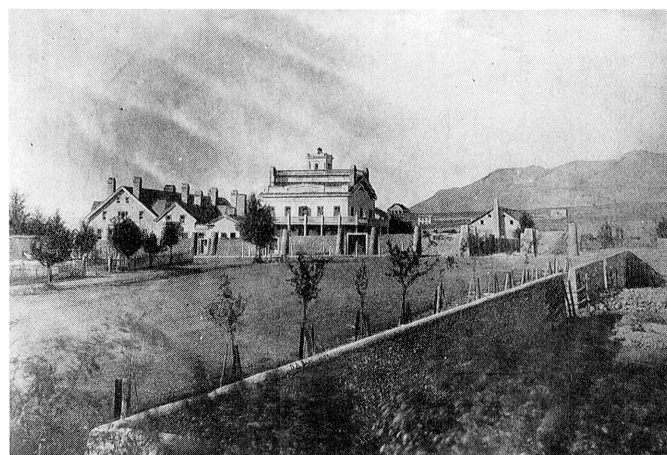
Brigham Young set out with an advance group of 143 men, 3 women, and 2 children on April 5, 1847. Delayed by illness, he arrived in the SALT LAKE VALLEY on July 24, a few days behind the advance party. Once he saw the valley with his own eyes, he announced it as the right place for a new headquarters city and confirmed that the region would be the new gathering place. He also identified the exact spot for a temple. He directed the exploration of the region; helped survey and apportion the land for homes, gardens, and farming; named the new settlement "Great Salt Lake City, Great Basin, North America"; held meetings where he appointed John Smith religious leader of the new colony and agreed on basic policies of cooperative work and sharing. On August 26, Brigham joined the return party to Winter Quarters.

In Winter Quarters, in December 1847, Brigham and other members of the Twelve reorganized the First Presidency of the Church, with Brigham as president. The following April he, his family, and approximately 3,500 other Saints headed for the Salt Lake Valley. Brigham's activities in organizing companies, building bridges, repairing equipment, and training oxen developed abilities that would be in evidence the rest of his life.

A series of problems confronted Brigham, now forty-seven, as he established his permanent

home in the Salt Lake Valley. The first problem was to provide housing for his family. On a lot adjoining City Creek in what is now the center of SALT LAKE CITY, he built a row of log houses for his wives and children that, collectively, were called Harmony House. To the south of this he later built the White House, a sun-dried adobe structure covered with white plaster. Still later, he built a large, two-story adobe house faced with cement that fronted on what came to be known as Brigham Street (now South Temple Street). Sporting a tower surmounted by a gilded beehive, this building was known as the Beehive House and was Brigham's official residence as governor and President of the Church. In 1856, Brigham added an impressive three-story adobe structure, which came to be called the Lion House from the statue of a crouching lion on the portico. Several of his families lived in this building, just west of the Beehive House. He later built homes in south Salt Lake City, Provo, and St. George. Brigham's homes were all well constructed and finely appointed.

A central public problem was finding places to accommodate the incoming Saints. Salt Lake City was divided into ten-acre blocks, and each family head was allotted by community drawing a one-and-one-fourth-acre lot on one of the blocks in the city. There people would keep their livestock, gar-



Brigham Young's home, the Lion House, in 1858. Known as the "Lion of the Lord," Brigham Young laid out the city of Salt Lake, commenced the construction of the Salt Lake Temple, and oversaw the building of the Salt Lake Tabernacle, other temples, schools, roads, hospitals, theatres, canals, and mills. Photograph by surveyor D. A. Burr.



Brigham Young with pictures of 21 of his wives. Permission from the first wife was sought and approval from the appropriate priesthood leader was required to practice plural marriage. Many had only one or two wives; it was unusual to have more than four. The Manifesto of 1890 officially ended the Church practice of plural marriages. Photograph created 1901, Johnson Co.

dens, and other “home” properties (*see* CITY PLANNING). A ten-acre block just west of Brigham’s was designated the Temple Block (*see* TEMPLE SQUARE), and on this were located the Bowery, a temporary shelter built of tree boughs, where the Saints first held religious services; the TABERNACLE; and various shops used in constructing public buildings. Construction of the SALT LAKE TEMPLE was begun in 1853.

Outside the city, five-acre and ten-acre plots were apportioned to those who wanted to farm. Under Brigham Young’s direction, cooperative teams were assigned to dig ditches and canals to irrigate crops and to furnish water to homes. Other brigades fenced residential areas, built roads, cut timber, and set up shops. Other groups selected new locations for settlements and helped place people in the best areas. Still others were called on missions to proselytize in the United States, Europe, or the Pacific.

In the spring of 1849 Brigham Young organized Salt Lake City into nineteen WARDS; organized wards in other settlements; set up the state of Deseret with himself as governor; and established the PERPETUAL EMIGRATING FUND as a device for assisting with the emigration of Saints from Great Britain, Scandinavia, and continental Europe.

With thousands of Saints arriving from the eastern United States and Europe, COLONIZATION demanded Brigham Young’s attention. Under his direction, four kinds of colonies were established: first, settlements intended to be temporary places of gathering and recruitment, such as Carson Valley in Nevada; second, colonies to serve as centers for production, such as iron at Cedar City, cotton at St. George, cattle in Cache Valley, and sheep in Spanish Fork, all in Utah; third, colonies to serve as centers for proselytizing and assisting Indians, as at Harmony in southern Utah, Las Vegas in southern Nevada, Lemhi in northern Idaho, and present-day Moab in eastern Utah; fourth, permanent colonies in Utah and nearby states and territories to provide homes and farms for the hundreds of new immigrants arriving each summer. Within ten years, nearly 100 colonies had been planted; by 1867, more than 200; and by the time of his death in 1877, nearly 400 colonies. Clearly, he was one of America’s greatest colonizers.

As President of the Church, Brigham conducted regular Sunday services in Salt Lake City and each year visited as many outlying communities as possible. He appointed BISHOPS for each

ward and settlement and encouraged each ward to provide cultural opportunities for its members, such as dances, theater, music recitals, and, above all, schools. He listened to people with complaints, responded to myriad questions about personal and family affairs as well as religion, and dictated thousands of letters with instruction, counsel, friendly advice, and casual comment about Church and national affairs. He was a firm Latter-day Saint and a wise counselor.

Brigham gave some 500 sermons in pioneer Utah that were recorded word for word by a stenographer. These, all delivered without a prepared text, may have seemed rambling in organization, but they were well thought out and suggest remarkable mental power. They were well adapted to his audiences. His discourses were like “fireside chats,” an informal “talking things over” with his audiences. Interweaving subjects as diverse as women’s fashions, the atonement of Christ, recollections of Joseph Smith, and how to make good bread, Brigham kept his audiences enthralled,



President George Albert Smith greets guests at the unveiling of Brigham Young’s statue by Mahonri M. Young in the National Statuary Hall in Capitol Building, Washington, D.C. (1950). Brigham Young is recognized as one of the great Americans of the nineteenth century.

amused, and in tears, sometimes for hours. He inspired, motivated, taught, and encouraged.

The Latter-day Saints had settled among various tribes of NATIVE AMERICANS. Intent upon helping them, converting them, and avoiding bloodshed, Brigham established Indian farms, took Indians into his own home, advocated a policy of “feeding them is cheaper than fighting them,” and held periodic meetings with chiefs. His policies were not always successful, but he consistently sought peaceful solutions and firmly opposed the all-too-common frontier practice of shooting Indians for petty causes.

In 1851, Brigham was appointed governor and superintendent of Indian Affairs of UTAH TERRITORY by U.S. President Millard Fillmore. His principal problem as governor was dealing with the “outside” federal appointees, many of whom were, from any point of view, both unsympathetic to the Church and inexcusably incompetent. There were problems over the small federal expenditures, the failure of Saints to use federal judges in cases of civil disputes, the lack of tact of the federally appointed officials in discussing the Church, their opposition to the union of church and state, and their assumption that Latter-day Saints were immoral because of their tolerance of plural marriage. [For other events that occupied Brigham Young’s attention in 1856 *see* HANDCART COMPANIES; REFORMATION (LDS) OF 1856–1857.]

This continuing controversy eventually led to the decision of U.S. President James Buchanan in 1857 to replace Brigham Young with an “outside” governor, Alfred Cumming of Georgia. At the same time, President Buchanan, who had been (wrongly) informed that the Mormons were “in a state of substantial rebellion against the laws and authority of the United States,” sent a major portion of the U.S. Army to Utah to install the new governor and to ensure the execution of U.S. laws (*see* UTAH EXPEDITION). Though Governor Young was not notified of this action, armed forces were observed secretly heading for Utah. Fearful of a repetition of the “mobocracy” of Missouri and Illinois, he called people home from outlying colonies and mobilized the Saints to defend their homes. Eventually, with the assistance of Thomas L. KANE, he arranged a peaceful settlement whereby the Army occupied Camp Floyd, a post some forty miles from Salt Lake City. The U.S. Army was an irritant, but not a hindrance, to continued Church expansion and development. President Young

remained, as his colleagues boasted, governor of the people, while his replacements merely governed the territory. The Army left Utah in 1861 with the start of the Civil War.

A believer in adapting the newest technology to the advantage of LDS society, Brigham Young contracted in 1861 to build the transcontinental telegraph line from Nebraska to California, and then proceeded to erect the 1,200-mile Deseret Telegraph line from Franklin, Idaho, to northern Arizona. This connected nearly all Mormon villages with Salt Lake City and, through that connection, with the world. While the transcontinental railroad was under construction, he negotiated for contracts with Union Pacific and Central Pacific for LDS contractors to build the roadbeds east of Salt Lake City into part of Wyoming and west well into Nevada. He then organized the Utah Central, Utah Southern, and Utah Northern railroads to extend the line south from Ogden to Frisco in southern Utah and north to Franklin, Idaho, and eventually to Montana.

Aware that the completion of the railroad would imperil the independent social economy of his people, President Young inaugurated a protective movement that sought to preserve, as much as possible, their unique way of life. He organized cooperatives to handle local merchandising and manufacturing; initiated several new enterprises to develop local resources; promoted RELIEF SOCIETIES in each ward in order to provide opportunities for self-development, socialization, and COMPASSIONATE SERVICE for women; opened the doors of the UNIVERSITY OF DESERET (later the University of Utah) for both young men and women; encouraged women to become professionally trained, especially in medicine; and gave women the vote. In 1875 he established Brigham Young Academy (later BRIGHAM YOUNG UNIVERSITY), in 1877 Brigham Young College (Logan, Utah) and the Latter-day Saints College (*see* LDS BUSINESS COLLEGE). In 1874 he also promoted the UNITED ORDER movement in an effort to encourage cooperation and home production and consumption (*see* ECONOMIC HISTORY OF THE CHURCH).

Brigham Young remained vigorous until his death in August 1877. Just before his death, he dedicated the St. George Temple and launched there the full scope of LDS temple ordinances, something he had anticipated since Nauvoo; and he overhauled Church organization at every level,

formalizing for the first time practices that would characterize the Church for nearly a century.

Brigham was a well-built, stout (in later years, portly) man of five feet, ten inches, somewhat taller than average for his day. His light brown hair, often described as "sandy," had very little gray. Visitors noticed his penetrating blue-gray eyes lined by thin eyebrows. Though he later wore a full beard, Brigham was clean-shaven until the 1850s, when he first sported chin whiskers. His mouth and chin were firm, bespeaking, visitors thought, his iron will. He was generally composed and quiet in manner, but he could thunder at the pulpit. Sometimes called the "Lion of the Lord," he could also roar when aroused.

Brigham Young's manner was pleasant and courteous. His dress, generally neat and plain, was often homespun. He combined vibrant energy and self-certainty with deference to the feelings of others and a complete lack of pretension. By the time of his death, Brigham Young had married twenty women, sixteen of whom bore him fifty-seven children. He died on August 29, 1877, of peritonitis, the result of a ruptured appendix.

Brigham's most obvious achievements were the product of his lifelong talent for practical decision making. He instituted patterns of Church government that persist to this day. In leading the Saints across Iowa, he issued detailed instructions that were followed by the hundreds of companies that crossed the plains to the Salt Lake Valley in succeeding years. In the Great Basin he directed the organization of several hundred LDS settlements; set up several hundred cooperative retail, wholesale, and manufacturing enterprises; and initiated the construction of meetinghouses, tabernacles, and temples. While doing all this, he carried on a running battle with the United States government to preserve the unique LDS way of life.

But for Brigham Young these were means, not ends. His overriding concern was to build on the foundation begun by Joseph Smith to establish a commonwealth in the desert where his people could live the gospel of Jesus Christ in peace, thereby improving their prospects in this life and in the next. He loved the Great Basin because its harshness and isolation made it an ideal place to "make Saints."

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LEONARD J. ARRINGTON

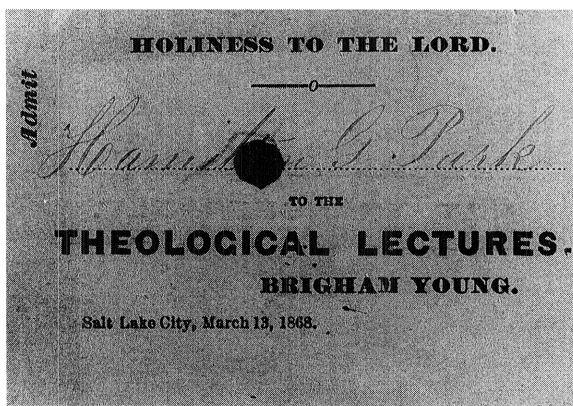
TEACHINGS OF BRIGHAM YOUNG

In leading the Latter-day Saints for over thirty years, Brigham Young wrote comparatively little, except for his letters, but he spoke frequently and on numerous subjects. He was constantly obliged to speak ex cathedra on many topics relative to life in this world and the next. His discourses were vigorous and forthright, filled with candid realism and common sense, and many of his speeches were recorded in shorthand by scribes. Along with his practical attainments and mechanical skills, he was one of the most discursive and lucid of men. Here was a man tested by fire (e.g., he was actually driven from his home five times) and who knew all the trials of life, from the corridors of power to the roughest frontiers. He sometimes made statements that surprised or even offended those who tended to accept his every utterance as doctrine, but with a New Englander's passion for teaching and learning, he plunged ahead.

All the commentators concede that Brigham Young was one of the ablest and most dynamic leaders in American history. He was one of the supremely practical men of his age, a hardheaded, even-keeled, no-nonsense realist who got things done. But, for him, all of that was incidental. The important thing was that the people should know what they were doing and why. His orders and recommendations came with full and persuasive explanations.

His teachings begin with faith in Jesus Christ: "My faith is placed upon the Lord Jesus Christ, and my knowledge I have received from him" (*JD* 3:155). "Jesus is our captain and leader; Jesus, the Savior of the world—the Christ we believe in" (*JD* 14:118). "Our faith is placed upon the son of God, and through him in the Father, and the Holy Ghost is their minister to bring truths to our remembrance" (*JD* 6:98).

Brigham Young gained much of his knowledge of Jesus Christ through his constant association with the Prophet Joseph SMITH: "What I have re-



Brigham Young was a popular and forceful speaker on many practical and inspiring subjects. This nontransferable ecclesiastical ticket admitted the holder to one of Brigham Young's lectures in the School of the Prophets, Salt Lake City, 1868. Courtesy Rare Books and Manuscripts, Brigham Young University.

ceived from the Lord, I have received by Joseph Smith" (*JD* 6:279). To the end of his life, Young testified of the mission of Joseph Smith in restoring knowledge of Christ to earth. "I love his doctrine," he said. "I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained" (*JD* 13:216; 3:51). His dying words were "Joseph, Joseph, Joseph."

On this foundation, Brigham Young emphatically taught the law of eternal progression. This life is a part of eternity. Eternal knowledge and glory are to be obtained and promoted on this earth. Improvement, learning, training, building, and expanding are the joy of life: "We do not expect to cease learning while we live on earth; and when we pass through the veil, we expect still to continue to learn" (*JD* 6:286). And eternal progression leads to GODHOOD: "The faithful will become gods, even the sons of God" (*JD* 6:275).

Brigham Young recognized that many people were not prepared to understand the mysteries of God and godhood. "I could tell you much more about this," he said, speaking of the role of ADAM, but checked himself, recognizing that the world would probably misinterpret his teaching (*JD* 1:51).

All of the descendants of Adam (men, women, and children) must work. "What is this work?" Brigham asks. "The improvement of the condition of the human family. This work must continue

until the people who live on this earth are prepared to receive our coming Lord" (*JD* 19:46).

For Brigham, improvement meant "to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast fragrance over the House of the Lord; with sweet instruments of music and melody" (*MS* 10:86). More specifically, the one way man can leave his mark on the face of nature without damage is to plant. President Young ceaselessly counseled his people to do as Adam was commanded to do in the Garden of Eden when he dressed and tended the garden: Our work is "to beautify the face of the earth, until it shall become like the Garden of Eden" (*JD* 1:345).

In caring for the world, "every accomplishment, every polished grace, every useful attainment in mathematics, music, and in all science and art belongs to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the sciences offer to every diligent and persevering scholar, and that's our duty. . . . It is the duty of the Latter-day Saints, according to the revelation, to give their children the best education that can be procured, both from the books of the world and the revelations of the Lord" (*JD* 10:224). "If an elder shall give a lecture on astronomy, chemistry, or geology, our religion embraces it all. It matters not what the subject be if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all the arts and sciences forms part of our religion" (*JD* 2:93–94).

President Young's fascination with the things of the mind extended to mundane experience. The enjoyment of the senses, he said, is one of our notable privileges upon the earth and a wonderful source of enjoyment.

Although Brigham Young's destiny led him to the desert barrenness of the West, he sensed a spiritual beauty in that land. "You are here commencing anew," he told the people. "The soil, the air, the water are all pure and healthy. Do not suffer them to become polluted with wickedness. Strive to preserve the elements from being contaminated by the filthy wicked conduct of those who pervert the intelligence God has bestowed upon the human family" (*JD* 8:79). For Brigham, moral and physical cleanliness and pollution are no more to be separated than mind and body: "Keep your valley pure, keep our towns as pure as you possibly can, keep your hearts pure, and labor

what you can consistently, but not so as to injure yourselves" (*JD* 8:80).

Brigham Young also had a Yankee passion for thrift, but it rested on a generous respect for the worth of material things, not on a mean desire simply to possess them. When he said, "I do not know that during thirty years past, I have worn a coat, hat, or garment of any kind, or owned a horse, carriage, &c, but what I have asked the Lord whether I deserved it or not—Shall I wear this? Is it mine to use or not?" (*JD* 8:343), he was expressing the highest degree of human concern and responsibility.

Brigham Young often spoke of ZION and of building up the kingdom of God. He used the name Zion to describe the intended state of affairs and constantly had Zion in his view: "There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it" (*JD* 9:283). He recognized that the ideal of Zion stood in the face of contemporary economic values: "It is thought by many that the possession of gold and silver will produce for them happiness; . . . in this they are mistaken" (*JD* 11:15). "If, by industrious habits and honorable dealings, you obtain thousands or millions of dollars, little or much, it is your duty to use all that is put in your possession, as judiciously as you have knowledge, to build up the Kingdom of God on the earth" (*JD* 4:29).

Zion was to be established on the basis of co-operation: "The doctrine of uniting together in our temporal labors, and all working for the good of all is from the beginning, from everlasting, and it will be for ever and ever" (*JD* 17:117). In this there was no room for debate or contention, least of all rancor: "Cast all bitterness out of your own hearts—all anger, wrath, strife, covetousness, and lust, and sanctify the Lord God in your hearts, that you may enjoy the Holy Ghost" (*JD* 8:33).

The contrast between light and darkness was vivid to President Young: "Whence comes evil? It comes when we make an evil of good. Speaking of the elements in the creation of God, their nature is as pure as the heavens, and we destroy it. I wish you to understand that sin is not an attribute in the nature of man, but is an inversion of the attributes God has placed in him" (*JD* 10:251). He recognizes a conscious, active agent in the spreading of evil: "Satan never owned the earth; he never made a particle of it; his labor is not to create, but to destroy" (*JD* 10:320).

The true stature of Brigham Young emerges if one seeks to compose a list of his peers. He led a ragged and impoverished band, stripped of virtually all their earthly goods, into an unknown territory. His critics and biographers note that the man was unique among the leaders of modern history, for he alone, without any political and financial backing, established from scratch in the desert an ordered and industrious society, having no other authority than the priesthood and the spiritual strength with which he delivered his teachings. By constant exhortations and instructions, he drew his people together and inspired them in carrying out the divine mandate to build up the kingdom of God on earth.

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HUGH W. NIBLEY

YOUNG, ZINA D. H.

Zina Diantha Huntington Young (1821–1901), third general president of the RELIEF SOCIETY, possessed great faith and compassion. Sometimes called "the heart of the women's work in Utah" (Susa Young Gates, *History of the Young Ladies' Mutual Improvement Association* [Salt Lake City, 1911], p. 21), "Aunt Zina" led the Relief Society from 1888 to 1901.

Born January 31, 1821, in Watertown, New York, Zina Diantha was the eighth of William and Zina Baker Huntington's ten children. Her father served in the War of 1812, and his father, William Huntington, Sr., in the Revolutionary War. Zina's great-great-uncle, Samuel Huntington, was a signer of the Declaration of Independence.

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Zina Diantha Huntington Young (1821–1901) was the third general president of the Relief Society (1888–1901). A plural wife of Brigham Young, she became known for her medical skills. Photographed with her sons, Zebulon William Jacobs and Henry Chariton Jacobs and her daughter, Zina Presendia Young. Courtesy Rare Books and Manuscripts, Brigham Young University.

Zina spent her childhood on the family farm learning the skills taught girls of that time—spinning, weaving, soap making, candle dipping, and other household skills. She attended school intermittently and acquired a basic education.

When Zina was fourteen, LDS missionaries, including Hyrum SMITH and David WHITMER, visited the Huntington home in Watertown. The family listened, prayed, and believed, and all but the oldest son, Chauncey (Chancy), joined the Church.

Zina was a spiritually sensitive young woman. She later wrote that soon after her conversion, “the gift of tongues rested upon me with overwhelming force.” Somewhat awed, she endeavored to repeat the experience but discovered that the gift had left her, and she feared she had offended the Holy Spirit. “One day while mother and I were spinning together, I took courage and told her of the gift . . . and how . . . I had lost it entirely. Mother appreciated my feelings, and told me to make it a matter of earnest prayer, that the gift might once more be given to me” (Young, pp. 318–19). Zina thereafter spoke in or interpreted unknown

tongues on many occasions throughout her life (*see* GIFTS OF THE SPIRIT).

Counseled by Joseph SMITH, Sr., father of the Prophet Joseph SMITH, to unite with the Latter-day Saints in KIRTLAND, OHIO, the Huntingtons sold their home and property in New York and moved to Ohio in October 1836. Their nineteen months in Kirtland were a period of great physical privation but rich spiritual experiences.

In May 1838 the Huntington family joined the Saints’ migration to Far West, Missouri, arriving at the height of bitter mob persecution, which resulted in the infamous EXTERMINATION ORDER issued by Missouri governor Lillburn Boggs. Zina’s father helped coordinate the Saints’ evacuation. The family then settled with other Saints in NAUVOO, Illinois, where Zina’s mother died of cholera in July 1839. Joseph and Emma SMITH cared for Zina and others of the sick in their home.

On March 7, 1841, Zina married Henry Bailey Jacobs. She later married Joseph Smith and, after Joseph’s death, Brigham YOUNG. She had two sons, Zebulon William and Henry Chariton Jacobs, and one daughter, Zina Presendia (Prescindia, Precindia) Young.

Following the expulsion from Nauvoo, Zina migrated with the Saints to the West. In the 1850s she studied obstetrics and subsequently helped deliver the babies of many women, including those of some of the other plural wives of Brigham Young. At their request, she anointed and blessed many of these sisters prior to their deliveries. Other women in need of physical and emotional comfort also received blessings under her hands.

Zina helped establish DESERET HOSPITAL, built in Salt Lake City in 1872, and served as its vice-president. She also organized a nursing school and instructed in a school for obstetrics.

In 1876 the Deseret Silk Association was organized, and Zina was appointed president by her prophet-husband Brigham Young. She traveled extensively throughout the territory to promote this home industry.

In 1880 the general organization of Relief Society, encompassing all local Relief Societies, was formed. Eliza R. SNOW, the president, selected Zina as her first counselor. They were instrumental in the development of the Relief Society, the Young Ladies’ RETRENCHMENT ASSOCIATION, and the Primary Association for children.

In the winter of 1881–1882, the FIRST PRESIDENCY sent Zina to the East to advocate

women's suffrage and dispel misinformation about the Church. She attended the Women's Congress in Buffalo and the National Suffrage Association Convention in New York. She also addressed many temperance societies.

Following the death of Eliza R. Snow in 1887, President Wilford WOODRUFF appointed Zina general president of the Relief Society. She continued in that capacity until her death August 28, 1901.

In her later years she wrote of her hope to have accomplished some lasting good: "As the mantle of time is fast draping its folds around many of us [w]hen we go hence to our rest, after our sacrifices may it be . . . that many in the future may have reason to praise God for the noble Women of this generation" (Zina Card Brown family collection). Inscribed on her gravestone is the Relief Society motto: Charity Never Faileth.

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MARY FIRMAGE WOODWARD

YOUNG MEN

The AARONIC PRIESTHOOD is the basic organization for the young men of the Church, ages twelve through eighteen. The Young Men organization is an auxiliary to the PRIESTHOOD and includes SCOUTING and other programs designed to help with the full development of young male members of the Church, including spiritual, social, and physical aspects. Its purpose is to help each young man come to Christ through conversion to the gospel of Jesus Christ, understand the priesthood he holds, learn to give service to others, prepare to advance to the MELCHIZEDEK PRIESTHOOD, and live in such a way that will qualify him to enter the temple and become a worthy husband and father. Through PRIESTHOOD QUORUM instruction and activities, including combined Young Men and YOUNG WOMEN activities, young men learn fundamental principles and have opportunities to apply them in their lives. The Young Men organization serves hundreds of thousands of young men in

most parts of the world. Its literature is published in many languages and is adapted for use in various cultures.

The organization is under the direction of the BISHOPRIC or branch presidency in wards and BRANCHES, with assistance from a Young Men presidency comprised of adult advisers to the PRIESTS, TEACHERS, and DEACONS quorums or others as the bishop may call. Young Men presidencies also function at the stake and general levels. The Young Men general presidency is comprised of members of the QUORUMS OF SEVENTY and is assisted by a general board to develop programs and materials.

The Young Men groups are the priesthood groups, determined by age. Twelve- and thirteen-year-olds constitute the deacons quorum (Scouts); fourteen- and fifteen-year-olds, the teachers quorum (Venturers); and sixteen- seventeen- and eighteen-year-olds, the priests quorum (Explorers). Each deacons and the teachers quorum is presided over by a three-member presidency. The president from the group is selected by the BISHOP and he then selects his two counselors. The priests quorum is presided over by the bishop, and he selects assistants from the quorum.

Quorums meet individually or collectively, depending on the type of activity and the purpose of their gathering. On Sundays the quorums usually meet separately for lessons on gospel subjects. On one evening during the week, they may meet for activities, such as scouting, sports, service projects, or career education. Occasionally, all three groups meet together to perform service or to enjoy athletic or cultural events, either as participants or spectators. All activities are designed to help the young men become well-rounded and well-prepared individuals with self-confidence, motivation, and a desire to make a significant contribution to their communities.

Once each month, all three age groups meet together with young women from their ward or branch who are organized into similar age-group categories. These joint activities are designed to help young men and young women learn to work together, to respect one another, and to develop social and communication skills that will help them regard one another as individuals. In addition to the traditional activities of dancing and socializing, they solve problems together and overcome stereotypical gender images, while maintaining strong, independent gender identities. Individuality, cre-

women's suffrage and dispel misinformation about the Church. She attended the Women's Congress in Buffalo and the National Suffrage Association Convention in New York. She also addressed many temperance societies.

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ativity, teamwork, a sense of belonging, and unity are stressed by adult Young Men and Young Women advisers.

Primarily in the United States, but in several other countries as well, the Young Men organization uses the scouting movement as part of its activity program. Young men register and participate in scouting and embrace its values and principles while adhering to their own religious and moral code. They are encouraged to earn the Eagle Scout Award (or its international equivalent). In Great Britain and in other Commonwealth countries, many young men participate in the Duke of Edinburgh Award Scheme or its equivalent. The Church also encourages young men to earn the LDS Duty to God and On My Honor awards, which are religious service recognitions.

LDS young men participate in a wide range of competitive and noncompetitive athletics as part of their quorum experience. Most Church buildings in the United States, for example, are equipped with facilities for playing basketball, and many have adjoining softball diamonds. In Europe, South America, and parts of Asia, soccer is a major part of the Young Men athletic program. Tennis, swimming, racquetball, squash, handball, golf, volleyball, and other popular sports are pursued as tournament events in many Young Men organizations.

In addition to athletic participation, young men are encouraged to develop interest in cultural events by participating in or attending theatrical productions or musical programs. Occasionally wards and stakes sponsor "road shows," in which the young men and young women of each ward write, produce, and perform short plays or skits. Young men may also participate in choral groups, comprised either entirely of young men or, more often, combined with young women, or with youth and adults, such as in a ward or stake choir.

In the decades since its founding, the Young Men organization has undergone many changes in structure, format, frequency of meeting, and leadership, but it has, for the most part, maintained its original purpose and direction: to provide for "the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them" (*IE* 1 [Nov. 1897]:3).

Associations for the spiritual and cultural growth of the youth began in the early days of the

Church. In February 1843 the Prophet Joseph SMITH authorized the formation of a Young Gentlemen's and Young Ladies' Relief Society, and in 1854, Elder Lorenzo Snow organized the Polycephical Society. As Church membership increased, various types of youth societies were organized. President Brigham YOUNG, aware that these organizations were individually good but lacked unity and structure, organized the young men into one association, the Young Men's Mutual Improvement Association (YMMIA), in 1875 (*CHC* 5:480). President Young instructed YMMIA leaders to help the young men develop the gifts within them, stand up and speak, and bear testimony.

With the growth of the association, a central committee (later general board) was formed in December 1876 to oversee all ward YMMIAs, conduct missionary work among the young people, receive reports, and issue general instructions. The central committee recommended that an advisory committee be appointed with some General Authority members. In 1880, Church President John Taylor proposed that a general YMMIA superintendency (later presidency) be formed.

From 1876 to 1905, young men were called to serve full-time YMMIA missions to increase membership and assist local superintendencies. Because of rapid Church growth, this program was discontinued in 1905.

In the first YMMIA meetings, before class study was formalized, all of the young men met together, without regard to age, to hear the lesson. In 1900 a preliminary program of prayer, announcements, and singing was added. In 1901 the YMMIA was divided into junior and senior classes, and social and cultural activities were added to theological studies. An athletic committee, formed in 1909, brought outdoor activities into the junior program by fostering athletic meets. As the programs developed and as needs of the youth changed, Church leaders divided the YMMIA into smaller classes.

Until around 1900 the YMMIA met separately from the Young Women's Mutual Improvement Association (YWMIA). Joining the YWMIA with the YMMIA to form the Mutual Improvement Association (MIA) was another step in strengthening youth programs.

In 1911 the Church formed the YMMIA Scouts, patterned after the Boy Scouts of America (BSA), for young men ages twelve through eigh-

teen. The YMMIA Scouts were later invited to be affiliated with BSA and were issued a national charter on May 21, 1913.

By the 1950s the activities of YMMIA, which included sports, dance, drama, music, and public speaking, were often conducted with the YWMIA as well. Athletics had become a major part of the program. From local stake tournaments, winners progressed to all-Church finals held annually in Salt Lake City. The All-Church tournaments were discontinued in the early 1970s.

The young men ages twelve and older were divided into five classes or age groups, including a Special Interest class for those twenty-six and older. The general level organization at this time consisted of a superintendency of five men and a general board of sixty to seventy men. The general level was financed by a general fund (paid by stakes based on YMMIA membership), sale of YMMIA materials, and investments. General board members instructed local YMMIA and YWMIA leaders.

The 1960s brought changes for both the general and local organizations. The responsibility of training local leaders gradually shifted to local priesthood leaders, significantly reducing the size of the general board and simplifying its responsibilities. The general fund was discontinued, and all finances were handled by the Church. Production and sales of materials were also centralized.

Early in the 1970s the YMMIA was divided into separate youth and adult organizations. In November 1972 the Church organized two priesthood-oriented MIAs: the Aaronic Priesthood—MIA for young men ages twelve through seventeen, and the Melchizedek Priesthood—MIA, or Special Interests, for unmarried men ages eighteen and older. At this time, the MIA became part of the priesthood and was no longer an auxiliary. The Aaronic Priesthood—MIA conducted lessons, service projects, and activities centered around the Aaronic Priesthood quorums.

In June 1974 the name Aaronic Priesthood—MIA was shortened to Aaronic Priesthood. For a time, the organization was under the jurisdiction of the Presiding Bishopric and there was no general presidency. However, in May 1977 the name was changed to Young Men and a general presidency was reinstated. In October 1979 the Church announced that the Young Men general presidency would be comprised of three General Authorities from the First Quorum of the Seventy. Since 1989,

the small general board has been made up of the deacon, teacher, and priest committees.

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CHARLES E. MITCHENER
MARK E. HURST

YOUNG WOMAN'S JOURNAL

A monthly magazine published in Salt Lake City from 1889 to 1929, *Young Woman's Journal* served the young female members of The Church of Jesus Christ of Latter-day Saints and their leaders. Susa Young GATES conceived the idea of a magazine for girls and was encouraged by the FIRST PRESIDENCY and the YOUNG WOMEN'S general presidency to publish one.

The first issue appeared in October 1889, with Susa Young Gates as managing editor, business manager, subscription manager, art director, and manager of all the other details. Although the Church encouraged publication, it did not provide financial assistance, and the *Journal* was plagued with financial problems for the first ten years. However, printing the 1899 lessons for the Young Women classes increased the number of subscribers, thus reducing the financial strains. Because the subscription of the magazine was \$1 per year, very few young women could actually subscribe; additionally, it was directed mostly to their teachers and leaders. Initially published privately, and only later by the Church, the *Journal* was nonetheless the official organ of the Young Women's Mutual Improvement Association (in 1977 YOUNG WOMEN). Succeeding editors included May B. Talmage (1900–1902), Ann M. Cannon (1902–1907), Mary Connelly Kimball (1907–1923), Clarissa Beesley (1923–1929), and Elsie Talmage Brandley (1929).

The publication featured articles on theology, fashion, literature, marriage, housekeeping, hy-

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In June 1974 the name Aaronic Priesthood—MIA was shortened to Aaronic Priesthood. For a time, the organization was under the jurisdiction of the Presiding Bishopric and there was no general presidency. However, in May 1977 the name was changed to Young Men and a general presidency was reinstated. In October 1979 the Church announced that the Young Men general presidency would be comprised of three General Authorities from the First Quorum of the Seventy. Since 1989,

the small general board has been made up of the deacon, teacher, and priest committees.

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CHARLES E. MITCHENER
MARK E. HURST

YOUNG WOMAN'S JOURNAL

A monthly magazine published in Salt Lake City from 1889 to 1929, *Young Woman's Journal* served the young female members of The Church of Jesus Christ of Latter-day Saints and their leaders. Susa Young GATES conceived the idea of a magazine for girls and was encouraged by the FIRST PRESIDENCY and the YOUNG WOMEN'S general presidency to publish one.

The first issue appeared in October 1889, with Susa Young Gates as managing editor, business manager, subscription manager, art director, and manager of all the other details. Although the Church encouraged publication, it did not provide financial assistance, and the *Journal* was plagued with financial problems for the first ten years. However, printing the 1899 lessons for the Young Women classes increased the number of subscribers, thus reducing the financial strains. Because the subscription of the magazine was \$1 per year, very few young women could actually subscribe; additionally, it was directed mostly to their teachers and leaders. Initially published privately, and only later by the Church, the *Journal* was nonetheless the official organ of the Young Women's Mutual Improvement Association (in 1977 YOUNG WOMEN). Succeeding editors included May B. Talmage (1900–1902), Ann M. Cannon (1902–1907), Mary Connelly Kimball (1907–1923), Clarissa Beesley (1923–1929), and Elsie Talmage Brandley (1929).

The publication featured articles on theology, fashion, literature, marriage, housekeeping, hy-

giene, gardening, and ethics, and talks by GENERAL AUTHORITIES and Young Women leaders. It also printed recipes and patterns for sewing and handiwork, as well as short stories, poems, and lesson guides.

At the June 1929 conference, the decision was made to combine the *Young Woman's Journal* and the Young Men's IMPROVEMENT ERA into one publication to serve both youth organizations. Elsie Talmage Brandley, the last editor of the *Journal*, became an associate editor of the *Improvement Era*.

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PETREA GILLESPIE KELLY

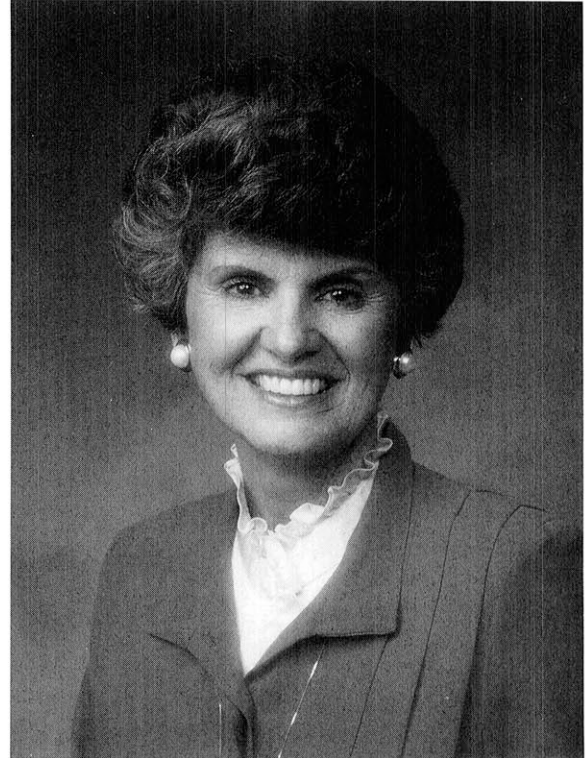
YOUNG WOMEN

The Young Women program of the Church in 1990 reached an international membership of one million young women between the ages of twelve and eighteen. It sponsored weekly meetings and classes with prepared manuals. It extended a full range of activity programs for young women that relate to their intellectual and spiritual growth, physical fitness, speech, drama, music, dance, vocational and homemaking talents, outdoor and camping skills, and leadership development.

The Young Women organization began as the Cooperative RETRENCHMENT ASSOCIATION in November 1869. President Brigham YOUNG organized the society in the Lion House, his official residence in Salt Lake City, with his daughters as charter members. He challenged them to grow spiritually, to resist idleness and gossip, to retrench from the styles of the world in dress and deportment, and thus to be proper examples of Latter-day Saints. They were not to give in to rude or harsh frontier ways. The poet and Relief Society President Eliza R. SNOW became the supervisor of the new association, and Ella V. Empey, age twenty-three, was chosen as president.

The leaders designed a retrenchment costume, conservative in comparison to the high fashion of the day (no furbelows, flounces, or ruffles), with skirts to boot tops, pantaloons beneath, and necklines to the base of the throat.

By 1870 each ward in Salt Lake Valley had its own similar young women's organization with its own stated resolutions. The "one central thought" in all resolutions was "electing a greater simplicity of dress and of living; and . . . cultivating the mind rather than ministering to the pleasure of the body" (Gates, pp. 60–61). For example, the Fourteenth Ward resolved: "Feeling that we have worshipped at the shrine of fashion too long [we] do solemnly pledge ourselves to retrench in our dress, and to wear only that which is becoming to women professing to be Saints" (Gates, p. 61). And the Eighth Ward resolved: "Inasmuch as order is the first law of heaven, we will endeavor to learn the law by making ourselves acquainted with the principles of life and salvation. We will study the Bible, Book of Mormon, Doctrine and Covenants, and all works pertaining to our holy religion. . . . We will also study all literature that will qualify us to become ornaments in the kingdom of God, that we may merit the approbation of our brethren and sisters and of God. . . . We will not speak evil of anyone, but will be kind to all, especially the aged and infirm, the widow and orphan. We will en-



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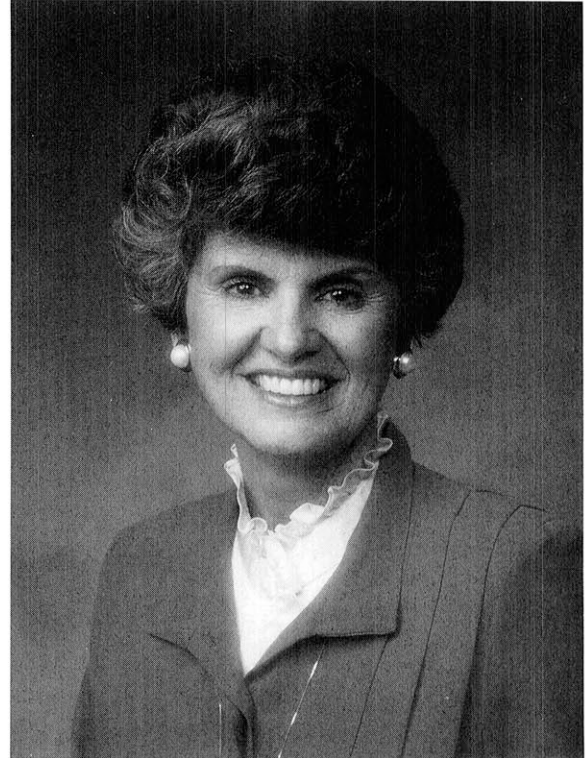
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deavor to become acquainted with the laws of nature, that we may become strong, healthy and vigorous" (Gates, pp. 64–65).

In 1871 the leaders renamed the society "YL," short for Young Ladies Retrenchment Association. They focused on the teenage girls by sponsoring weekly meetings, charitable deeds, instruction in public speaking, and lively discussions of the gospel and current events. A modest exercise program consisted of ball bouncing and throwing, knee bends, and side stretches. Later they introduced croquet.

The program expanded and flourished. Eliza R. Snow and her women companions traveled throughout the territory of Deseret in wagons pulled by oxen, and usually acted as their own teamsters. Fervent prayer, a few candles, baskets of bread and molasses, and personal enthusiasm for the cause kept them going.

Following Ella Empey, the presidents of the organization were as follows: Elmina S. TAYLOR (1880–1904), Martha Horne Tingey (1905–1929), Ruth May FOX (1929–1937), Lucy Grant Cannon (1937–1948), Bertha S. Reeder (1948–1961), Florence S. Jacobsen (1961–1972), Ruth Hardy Funk (1972–1978), Elaine Anderson Cannon (1978–1984), and Ardeth G. Kapp (1985–).

In 1875 an organization similar to YL was established for young men. It was called The Young Men's Mutual Improvement Association, and the goal was "personal improvement rather than entertainment." The two organizations soon began monthly conjoint meetings. In 1877 the YL name was changed to Young Ladies National Mutual Improvement Association to correlate with the Young Men's group and to reflect the growth of many units in many places across the nation. The first general conference for the YLNMIA was held April 4, 1880. Leaders admonished those attending to find new ways to teach girls how to develop every gift and grace of true womanhood.

Supportive efforts were developed. Susa Young Gates had personally published a magazine called *Young Woman's Journal* and now gave one-third of its space to the YL organization. A guide for all YL groups was printed, containing lessons and instructions for the girls and leaders and even ideas for beautifying the meeting places with pretty cloths and flowers. Typical lesson outlines included "What is the meaning of the word 'Chastity'?" and "Why have you not the right to take the pin comb out of your sister's drawer?" A favorite

couplet became: "One cheerful face in a household will keep everything bright—put envy, selfishness, despondency to shame and flight." Tuesday night became "Mutual" night for both boys and girls. The weekly talent programs, preceding separate lesson sessions for Young Ladies and Young Men, attracted large groups of young people, including many of other faiths.

In 1880 several prominent Utah women attended the first National Suffrage Convention in Washington, D.C. Church President John TAYLOR sent them with his blessing and the reminder that the Mormon women enjoyed voting and other rights afforded few other women in the country. Both the YL and Relief Society organizations became charter members of the National Council of Women of the United States and of the International Council of Women.

In 1886 and 1887, semi-annual training conferences for YL were held at the time of general conferences of the Church in April and October. In 1888, the first annual June Conference for young Women and Young Men organizations was held. Leaders provided special training in physical activity, story-telling, and music and class instruction. Four decades later, in 1929, they launched a new camping program for girls. In 1929 they combined *Young Woman's Journal* and *Improvement Era*, to make one magazine for young men and young women. President Heber J. GRANT was editor, with Elsie Talmage Brandley as associate editor and Hugh J. Cannon as managing editor. During this period they introduced the hymn "Carry On" as the anthem for LDS youth. Ruth May Fox wrote the words and Alfred M. Durham the music. They adopted the scriptural statement, "The glory of God is intelligence" (D&C 93:36) as the motto for both groups.

The Lion House, birthplace of the retrenchment association, became a cultural and social center for many young women. Young women received cultural enrichment through reviews and lessons in charm. Their service projects included wrapping bandages for soldiers and knitting baby clothing and shawls for the Primary Children's Hospital. At the National Council of Women exhibit at the Century of Progress Fair in Chicago in 1932, LDS Young Women leaders gave a demonstration on the monumental accomplishments of women in the previous one hundred years.

In the 1930s, leaders gave new emphasis to music, dance, and the performing arts. They pub-

lished a recreational song book, and sociable singing became popular. They sponsored ten-minute musical programs or "road shows" that were locally created and rehearsed and then presented in successive wards in each LDS stake. They sent instructions in music and dance from Church headquarters to all MIA units, many of which then participated in an annual June Conference dance festival, a spectacle of choreography with up to 2,000 participants each year. Social dancing was also featured in the ward and stake houses, and "Gold and Green Balls," featuring the MIA colors, became popular events throughout the Church.

In 1937 Lucy Grant Cannon became president of the YWMIA. She organized the youth according to age and interest, with special manuals, incentive programs, and symbols that fostered development and recreation for all girls twelve years of age and over. She introduced an annual theme to be memorized and recited at every MIA meeting throughout the world. For example, in 1941 the theme was, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D&C 82:10). Manuals were written in Salt Lake City but adapted to the needs and customs of non-English speaking members of the Church. By 1948, during the administration of President Bertha S. Reeder, coordination, translation, and communication with the youth presidencies worldwide were a great challenge and new programs were created. Increasingly general board members were sent on weekend convention tours to present programs in activities, dance, drama, music, athletics, and camping.

In the late 1940s and 1950s, the First Presidency turned over to the YWMIA the girls enrollment incentive program that had been previously administered by the Presiding Bishopric. It was designed to increase attendance at all Church meetings. Individual awards were presented annually to qualifying youth at ward sacrament meetings.

In this period the Young Men and Young Women leaders initiated stake youth conferences that grew into major events. Sometimes they combined youth from multiple stakes for workshops, discussion groups, or meetings with keynote speakers from Church headquarters. They reinforced dress and dating standards and stressed morality. They generated a series of posters with full color illustrations called "Be Honest With Yourself." These included such admonitions as "Virtue Is Its Own Reward," "Great Men Pray,"

and "Temple Marriage Is Forever." They distributed wallet and purse-size reproductions to the Church youth. In 1960 they launched *Era of Youth*, an insert for youth in the monthly *Improvement Era*, with Elaine Cannon and Marion D. Hanks as editors. They prepared and announced musical productions from Church headquarters. In 1960 hundreds of stakes sponsored and produced the musical pageant "Promised Valley" by Crawford Gates, which celebrated the 1847 trek of the Mormon pioneers across the plains and into the Salt Lake Valley.

By the 1960s work for sixty or more women on the general board became a full-time Church assignment. Subcommittees prepared new manuals, programs, leadership training, and special youth conferences.

Youth leaders sponsored the restoration and full renovation of the Lion House for the centennial celebration of the organization of the first Young Ladies' group, November 18, 1869. The new Young Women general president, Florence Smith Jacobsen, placed a prayer bell in a niche in the front hall of the Lion House with a brass plaque describing how Brigham Young used it to call his daughters together to form the Retrenchment Association. A historical publication, *A Century of Sisterhood*, was also prepared. New full-color manuals were introduced to lead the girls forward from Beehives, named to symbolize industry and dedication, to Gleaner Girls, whose biblical model was Ruth. Girls sixteen to eighteen had been named Junior Girls, but were soon called Laurels with appropriate symbols, songs, and motto.

An elaborate June Conference was held in 1969, with many foreign countries represented. An early morning reception on Temple Square was followed by banquets, dance festivals, musicals, dramatic readings, road show presentations, camp training in the nearby mountains, athletic seminars, and testimony meetings. The final general session was held in the Tabernacle on Sunday.

Church President Harold B. LEE in the early 1970s introduced a correlation program designed to integrate many Church programs for youth. The new Young Women president, Ruth H. Funk, and the general presidencies and boards of other Church auxiliary organizations began to meet with priesthood leaders to formulate and initiate the best possible spiritual and social experiences for youth. Coordinated with departments of instructional development, audiovisual materials, library resources, and translation, they subordinated all

other activities to the quest for spirituality. From this effort came the personal progress program and the young womanhood achievement awards. June Conference was replaced by regional training meetings under the direction of the priesthood. Under the aegis of Church correlation, a special magazine was introduced: *New Era*, a magazine for youth twelve to eighteen.

Elaine Anderson Cannon, as Young Women president in 1978, called twelve women with daughters between the ages of twelve and eighteen to serve on a governing board. Young women were encouraged to "prepare themselves to perform": to develop a personal testimony of Jesus, study the scriptures, and share the truth. They were to keep personal diaries, gather family histories and genealogy, set educational goals, and strengthen their families.

In 1980, at the Church's sesquicentennial celebration, a Days of '47 parade opened with 1,500 Young Women in white dresses forming a phalanx a full city block long and marching to the beat of 100 young trumpet and drum instrumentalists. Each girl carried her own three-by-five-foot banner mounted on a tall staff. Each banner was embroidered, quilted, appliqued, or painted to depict the girl's personal goals. This activity was repeated by other young women across the world in local celebrations.

During this period Sunday classes for Young Women began to be held at the same time as priesthood meeting for Young Men. This focus on gospel principles was carried into activity programs on weekday evenings. The consolidated schedule of all Sunday meetings required new manuals that featured units of study and in-depth training on principles and practices relevant to a girl's life. Preparation for the temple endowment was stressed for Young Women. Teachers of Sunday classes applied the manuals to timely local needs. Leadership training was conducted through special prototype discussion groups. "Open house" displays during general conference allowed for one-on-one conversations between stake Young Women leaders and priesthood leaders across the Church. Special helps were given leaders to assist in spiritual presentation of Sunday lessons. General board representatives held area conferences combining many stakes and regions in two-day sessions, and training sessions were given for Young Women and Relief Society leadership.

In this same period the presidency introduced semi-annual General Women's meetings. Under

the direction of the First Presidency, these meetings were held shortly before general conference week. Representative women leaders and General Authorities spoke. Women and girls from age ten were invited to attend, and some participated in special choruses. The meetings were held in the Tabernacle in Salt Lake City and were broadcast via satellite.

President Ardeh Kapp introduced the Young Women motto, "We stand for truth and righteousness." She made a presentation to the U.S. Attorney General's program against pornography and continued this effort as a member of a national task force. In the tradition of Brigham Young's challenge, she encouraged girls to become "bell-ringers" or special examples to others in word, conversation, charity, faith, and purity. Her presidency focused on seven values for the Young Women program, each with a symbolic color and definitive direction: Faith, Divine Nature, Individual Worship, Knowledge, Choice and Accountability, Good Works, and Integrity. On the same day and at the same time, a special program sponsored Churchwide the release of helium-filled balloons carrying the testimony and commitment to these ideals of the young women of the Church.

Over the years, whatever the variations in programs and organizational structure, the emphasis among young women on being true daughters of God in appearance, demeanor, and testimony has not changed. Young Women units worldwide welcome nonmembers to participate in the personal progress program, to draw closer to Jesus Christ, and to increase their knowledge of eternal principles and appreciation for the worth and potential of their own souls.

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Deacon's quorum snow outing of the Holladay Ward, Salt Lake City, 1976. Each youth age group in the Church is led by a volunteer adult adviser under the direction of the ward bishop. Studies indicate that the most important influence in the religious growth of teenagers in the Church, after the influence of religious observance in the home, is the personal relationship developed between the youth and their adviser. Courtesy Craig Law.

with feelings of confidence and well-being, avoiding the pitfalls of adolescence, gaining more mature testimonies of the gospel of Jesus Christ, and drawing closer to their families and the Church.

The Church expects full participation from youth, who plan and administer many of their own activities, share the gospel with others, serve as examples of LDS teachings to their friends, render Christian service in the Church and community, and participate in BAPTISMS FOR THE DEAD in the TEMPLE. They also receive leadership and speaking assignments and are taught to be examples to other members of their families and WARDS.

Young people in the Church sometimes are referred to as “youth of the noble birthright,” sons and daughters of God, born at this time in the earth’s history for a sacred purpose. Although the moral climate and religious values of society seem to be weakening, the youth of the Church are asked to be “standard bearers” and lights to guide others to Jesus Christ. Each individual is considered by the Church to have a purpose for and mission in life, and adolescents are asked to draw near to the Lord to learn how best to fulfill that purpose (see PATRIARCHAL BLESSINGS). LDS youth are taught that they can function in and contribute to

society without participating in its ills (John 17:15).

Not all LDS youth desire the same level of participation in Church programs, although the level of activity is high as compared to youth in many other religious traditions. Most LDS youth organizations try to understand and accommodate individual differences and competing claims for young people’s time. However, if an individual seems to be drifting from the Church or to be involved with undesirable or dangerous activities, Church resource care is made available to aid the family in helping the youth find a healthier and happier path.

Young men and young women of the Church are guided by adult advisers, who also teach the quorums and classes. Each quorum and class has a youth presidency that conducts meetings, involves group members in class experiences, and helps plan and carry out activities. Each group follows a prescribed course of study, and group members are encouraged to build friendships with each other and to encourage and strengthen each other in keeping the standards of the Church.

Church programs for youth are designed to support parents in preparing their children to live responsible adult lives as faithful Christians (see VALUES, TRANSMISSION OF). Parents and youth often are involved in events and activities together. Youth are encouraged to seek parental counsel, share experiences with parents and siblings, and help strengthen family bonds.

The AARONIC PRIESTHOOD and the YOUNG MEN and YOUNG WOMEN organizations provide the major avenues for Church-sponsored youth activity. The purpose of the Aaronic Priesthood and Young Men organizations is identical: to help each young man come to Christ, become converted to the gospel, respect and fulfill his priesthood callings, give meaningful service, and prepare to receive the Melchizedek Priesthood, serve a full-time mission, and become an honorable husband and father.

The purpose of the Young Women program is similar: Each young woman is to become converted to the gospel, strengthen her testimony of the Heavenly Father and Jesus Christ, recognize her identity as a daughter of God, and be a witness for God by living the Young Women Values: Faith, Divine Nature, Individual Worth, Knowledge, Choice and Accountability, Good Works, and Integrity. Each young woman is encouraged to keep covenants that she made at baptism, prepare spiri-

tually for temple ordinances, and appreciate the importance of service as a wife and mother.

The missions and purposes of the youth programs are mutually supportive. As young men and women meet together to be taught, to share activities, and to give service, they gain leadership experience. This combined youth program helps young men and women learn to appreciate each other, to understand and value strengths and differences, and to prepare for responsible adulthood. Their shared values help them reinforce the commitment of all to the gospel.

Young Men–Young Women combined activities are regularly planned by the BISHOP or BRANCH PRESIDENT and Ward Youth Council. Youth leaders represent their peers and counsel with their leaders in making the decisions and solving the problems associated with planning and implementing activities. The Church youth programs include a range of wholesome activities in addition to lessons, speakers, discussion groups, and service projects. Sports and physical fitness, camping, Boy Scouts of America, socials, conferences, skills training, and opportunities in drama,

dance, and music are encouraged. Sharing such experiences helps youth to meet the social, physical, cultural, and emotional/spiritual needs. Additional study of the scriptures is provided to high school students through the Church Educational System seminary program.

Because the standards of the Church are different from the standards acceptable to much of the world, LDS youth face many significant decisions, expectations, and pressures. They are encouraged to seek all things good and virtuous both inside and outside the Church (see A of F 13) and to decide early in life to build their testimonies and remain faithful to the teachings of Jesus Christ.

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ARDETH G. KAPP